

So, And When they surpass you, that will be your reward.

~~the~~ So the great Republic will come into being, not the ^{unlike} great empire which dreamers have imagined, ^{that is nearly the} the apotheosis of nationalism. ~~No~~. It will not be like the great Roman empire of the Caesars nor will it be like the universal church of the dark ages. It will be the end of government and the beginning of self-government. ^{when man comes of age, he will direct his own growth: avoiding waste.}

Then our Capitols, ~~of the White Houses~~ will become museums; ^{our} the Kremllins and the ^{Mother} ~~Houses~~ of Parliaments will become exhibits to teach children of mankind's evolution to ^{thought;} democracy. Guides will escort them to the large ampitheatres where once men sought power over others; where the waves and fury and of self-seeking reverberated. But all will be quiet then, save the voice of the guides. The listners will be silent in wonder, and ^{pity.}

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So will the restricted love one gives to one's own family and denies to all others

Nationalism, that evil thing ^{born in} out of hell will be ^{be} no more. There will only be the ^{human beings, living freely - finding themselves in} ~~great Republic~~, born out of pain and desire; born out of our travail in knowing ourselves.

Then we shall have sacrificed the worse in us; then we shall be ready to live, to evolve. ^{Our goodness cannot evolve overnight. He that would create a heaven overnight, would create a hell. Similarly, through sacrifice and thought, we shall find ourselves. Also, we shall go from into the lives of others. That man will} ~~We? You mean mankind, don't you. I'm sure I'll be quite~~ ^{dead} ~~dead when all these wonders transpire.~~ ^{when we choose to be taught}

~~Perhaps you are dead now, but do not know it; and dead as all these little facts you know.~~

Life will be more simple then. Demands will diminish; so will the newspapers and the advertisements which thrive upon demand; which cause it to grow to feverish heights. On the other hand, supply will become as infinite as nature itself.

^{which} But this is not a beginning. ^{has only a} It is a substitution of one evil for another. We begin by drinking that water which is purest; ^{only} by going to the source which is ^{to be found in} ourselves, ^{and} not to another. ^{do we find or know} Somewhere, there is one who does not turn to another for the answers to his questions. He sees within ~~his own~~ depths ^{of himself} ~~that~~ ^{which} contains the answer. He does not follow another nor does he organize an ism for the propagation of his truth. ^{what he knows} It is ~~the~~ to stimulate thought in others which ^{has one} to him is the greatest good, not the organization of great numbers of human beings. ^{unit will} He is the teacher:

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Nor does he make this beginning for the sake of the a reward ^{which he deliberately} at the end. He cannot foresee the end. He does it for this reason: ^{that as he is so truly fully, he must} because he must if he is to live.

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^{become willing} When many begin to know themselves and to sacrifice themselves, ^{humanity, consciously} mankind will evolve to a true manhood. ^{AT} England, ^{the} other, and in turn is sacrificed. ^{an individual, country,} sacrifices the Czechs but England, in turn, will be sacrificed. ^{Judas, betraying Christ could not escape self destruction, Judas, too, was hung.}

^{do} That is how ^{and} most of us grow in understanding; we ^{Do we not} evolve unwillingly, painfully. We require a personal catastrophe or a catastrophe to our so-called civilization." ^{on petty systems we turn, in a gradual fashion,} (42)

Let it not be so with you, my friend; escape from the flux and the reflux; ^{do not ask for the cause of} from the dialectic of the thesis and the antithesis; ^{as the other does improve you in knowledge, you have your reward.} from the sacrifice and the being sacrificed; ^{violent} from the living and the dying; ^{violent} from the little deaths and the little ~~births~~ ^{births} of our existence.

The beginning you make will ^{be} the cause of others beginning who are ready to begin. You will learn to live without

possessing; without abusing. And ^{your pupils} these others will learn from you. ^{an individual upon nature} will hold true for every degree of good for ^{one} every civilization; for every ascending ideology; for every decadent state; ^{of the separate future, in the ideal of the world}

time. ~~Conscious~~ will prepare the way for the
new. Current violence it will sweep one
that which has stained its ~~pages~~ ^{with} change.
Revolution will ~~be less uppedged~~ ^{be less uppedged} with its aid for
it conflicts with nothing good but for harmonies

~~The nature of his relations with~~
~~+ with himself All institutions are now~~
All now is no more having served his
these having logged out his time. And
after he may

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-When all goes well. But what do you know about love?
What do you know about anything until you know yourself-until
you learn to question all that you have learned and are
willing to discard whatever turns out to be meaningless;
burdensome.

How can I learn to ~~do this~~? *learn myself and, as I perceive,
make myself willing to discard whatever turns out to be meaningless.*

5/ You must educate yourself and this ^{is} a difficult
task. ^{for you} The child is pliable, the rain may ^{penetrate} infiltrate his
soil. But that of the grown-up is too often crusted with
granite and steel. Only the plow of God may ^{and that's when he suffers excruciatingly} penetrate. Most of
us who have grown up are like gutters; the rain comes down and
forms only stagnant puddles ^{where} but nothing ~~grows~~ grows.

nevertheless, I'll begin. ^{then.}

<sup>That's the point,
this is</sup> ~~More~~ easier said than done. It is so difficult to make
a beginning. We like so much to say to others that we have
begun. We want to have it known. We want our virtue broadcasted.

Talent for Living.

The Talent of Living.

We like to change for the better but without giving up any part of our old selves.

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1169.
We learn to develop so many talents but the most vital talent for living is left for the last when there is so little or no energy left to acquire it,,, because the amount necessary for such talent is greater than for any other achievement.

But as long as we are
the lost dogs children of
institutions we shall
not progress

People will live in simple houses; their dress will be
as simple;—perhaps a cloak to keep them warm: sandals if their
feet are tender. They will no longer know disease for they
will no longer cause disease; with our carelessness will go
the fly and the rat and the germ. People will die naturally; ~~as~~
~~the leaf which falls from the tree~~; not fearing death, fearing
only the death we mistake for life; this mere existence.

But what if someone arises—someonex who is is primitive —
desiring power or possessions?

These they will give to him. They will desire only ~~ex~~
self-possession; that which cannot be taken away from the
mind.

Men will be great then and that is the ^{giving} legacy they will
leave to their sons. And the sons in turn, will bequeath this
same legacy ^{to those coming after them} to the grandsons.

No more will we need rulers when we have learned to
rule ourselves; no more will we follow isms, knowing the one
~~Ism~~; ^{which is truth} no more will the school be the sterile institution that
~~it is~~; no more will the teacher live by words, knowing the

Word.

All dreams — let's go out now. It's cold — we run —

as I walk home in autumn, thought to myself —

All wisdom is the same; all trust is the
same; all good is the same as
wisdom, trust and God. All opinions are
not the same; all thoughts are not the
same. All attitudes are not the same.
Their finite nature always cause
division. one

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Let us not
consider the
performance of
leading a fine
life a matter
but make
a necessity

The Power the
exclusive; the less
energy of consciousness
the wider the
separation —
the stronger the
attachment. —
Attachment is — Word.
in reality — separation
in connection with
man's idea of truth
his possessions.
He is not approaching
truth by thought but
it may be reached
by unaided thinking —
impressing —